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THE INTELLECTUAL AND SPIRITUAL CONTRIBUTION OF NURUDDIN AR-RANIRI TO ISLAMIC EDUCATION IN INDONESIA

Mwamburi Adam Hamisi

Faculty of Islamic Revealed Knowledge and Human Sciences
International Islamic University Malaysia, Gombak, Malaysia
Jalan Gombak, 53100 Kuala Lumpur, Selangor, Malaysia

AbdulGafar Olawale Fahm

Department of Religions, University of Ilorin, Ilorin, Nigeria.
1515, Unilorin Staff Quarters, Amodu Bello Way, Ilorin, Nigeria
Email: fahm.ao@unilorin.edu.ng

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ABSTRACT

This paper attempts to analyze the intellectual and spiritual contributions of Nuruddin ar-Raniri to Islamic education in Indonesia. It gives the genealogy of ar-Raniri and his arrival to Indonesia as well as the vital role he played in the documentation of important literatures in Malay and Islamic education. This paper further argues that Nuruddin ar-Raniri, serving as a Sufi scholar, great writer, theologian, historian has immense contribution. His impact and influence in Indonesia was profound and noteworthy. His contribution to Malay literature and Islamic education is unavoidable. His masterpieces on intellectual writings has exerted considerable effort in the field of Malay letters and historical writings. His writings cover various fields of knowledge which helped in developing the learning culture in the society. This study used a qualitative approach in collecting and analyzing the data. This study concludes that due to this great contribution in the field of Islamic knowledge, ar-Raniri emerged as an exceptional scholar of his time and a pioneer in the standardization of Islamic religious text within Indonesia. Thus, it remains a legacy and a significant contribution in transforming Indonesia spiritually and intellectually. His contribution in Islamic education includes learning material and Islamic traditional book delivered in *Pegon* language which used in *pesantren* and other Islamic education institutions in Indonesia.

Keywords: Indonesia, Intellectual, Islam, Islamic Education, Nuruddin ar-Raniri, Spiritual.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis kontribusi intelektual dan spritual dari tokoh terkemuka Nuruddin ar-Raniri, di Indonesia. Pembahasan dimulai dari genealogi ar-Raniri dan kedatangannya ke Indonesia dan juga peran pentingnya yang beliau mainkan dalam penulisan literatur Islam dalam bahasa Melayu dan pendidikan Islam. Penelitian ini menunjukkan bahwa Nuruddin ar-Raniri memberikan kontribusi yang sangat besar dalam kapasitasnya sebagai teolog, sejarawan dan ilmuwan sufi. Dampaknya terhadap Negara Indonesia layak dikaji. Kontribusi terhadap perkembangan literatur Melayu tidak bisa diabaikan. Karya-karya besar beliau telah mewarnai perkembangan literatur Melayu dan penulisan sejarahnya. Karya tulisnya mencakup banyak hal dan bidang pengetahuan di dalam negara yang sedang berkembang. Penelitian ini menyimpulkan bahwa Nuruddin ar-Raniri memberikan kontribusi yang besar dalam bidang pengetahuan Islam. Ar-Raniri juga tampil sebagai ilmuwan hebat dalam hal standarisasi teks keagamaan Islam di Indonesia. Sementara kontribusi beliau dalam bidang pendidikan setidaknya terdapat dalam dua aspek, yaitu aspek materi pembelajaran dan penulisan berbagai kitab kuning dalam bahasa Jawi (Arab Melayu) yang digunakan diberbagai lembaga pendidikan Islam di Indonesia.

Kata Kunci: Indonesia, Intelektual, Islam, Pendidikan Islam, Spiritual, Nuruddin ar-Raniri.

INTRODUCTION

The arrival of Islam to Malay Peninsula was recorded as early as 12th century on the North Coast of Sumatra. Malik al-Salih was the first Muslim ruler of Pasai died in 1297. In 1380, Pasai and Kedah were under the kingship of a Muslim royal family (Winstedt, 1969). Therefore, Malay Kingdoms played a dominant and leading role in the spread of Islam and Islamic mysticism in the Malay Peninsula. By 1416, the Chinese found that the Sumatran people of Aru, Samudra, Pidir, and Lambri were all Muslims (Winstedt, 1969). Around 1409, Malaca embraced Islam and its ruler got married to a Pasai Princess. In 1475, inhabitants of the Coast of Java were already Muslim. By 1511, Palembang and Sunda people also accepted Islam. Meanwhile, around 1521 it is documented that Brunei was already engaging non-Muslims in its territory (Winstedt, 1969).

The observation clearly shows the influence of Islam in South East Asia, which emerged as early as 13th Century. The rapid influence and spread of Islam were facilitated largely by its adaptability and toleration as well as the intermarriage between the Muslim merchants from Arabian Peninsula, Persia, India and local inhabitants (McAmis, 2002). Moreover, a lot of jurisprudence, theology, and sufism scholars have been appeared in Malay peninsula during the 16th and 17th Century (Fakhry, 1997). Among the most famous and prominent personalities involved in the propagation of Islam are as follow: 1) Hamza Fansuri; 2) Nuruddin ar-Raniri; 3) Shamsuddin al-Sumatrani; and 4) Abdurrauf al-Singkeli (M. N. S. Al-Attas, 1970; Fakhry, 1997).

Nuruddin ar-Raniry was a great scholar and occupied an important position in the Sultanate of Aceh Daarussalam. His influence on the spread of Islam in Indonesia, especially in Aceh and his contributions to the teachings of Islam and sufism in Aceh were so tremendous. He has a good command on *tasawwuf*, *aqidah*, *tafsir*, *fiqh* and religion comparative study. Furthermore for *kālam* and *tasawuf* field, he eloquently quoted Imam al-Ghazali, Ibn 'Arabi, al-Qunyawi, al-Qasyani, al-Fairuzabadi, al-Jilli, 'Abd ar-Rahman al-Jami', Fadhlullah al-Burhanpuri, and other prominent scholars. There are four main points of his thought which telling about God, nature, people and *Wujudhiyyah* (Madjid, 2015). In the field of jurisprudence, he showed his mastery to refer to standard Shafi'i books such as *Minhāj at-Thālibīn*, an-Nawawi's works, *Fath al-Wabbāb*, *Syarh Minhāj at-Thullāb*, by Zakariyya al-Anshari, *Hidāyat al-Muhtāj Syarh al-Mukhtashar* by Ibn Hajar, *al-Anwār* by al-Ardabili or *Nihāyat al-Muhtāj (Ila Syarh al-Minhāj*, Nawawi's work) by Syamsuddin ar-Ramli (Muzakkir, 2009, p. 47).

He also devoted himself for the sake of Islam development when the sultanate of the Acehnese granted him authority to spread Islam knowledge. He was deeply attracted to the world of Melayu. After accomplishing his knowledge seeking trip in the Middle East, he returned to Aceh in 1637 AD. He received trust from the Sultan of Alexandria as *Shaykh al-Islam*. Having received a strong position in Aceh, ar-Raniri started campaigning radical Islamic renewal.

Generally, ar-Raniry was known as a persistent figure who rejected the teachings of Sufism developed by Hamzah Fansuri. This Sufism was known as *pantaisme* and was better known as the "wahdat al-wujud". In contrast, ar-Raniry brought the notion of "wahdat As-Syuhud". Both figures were so central and very influential in Aceh. Their debate occurred because of their difference in understanding of sufism. The debate between them was so popular so that many people assumed that their greatest contribution was renewal in the field of Sufism itself. Heterodox Sufism was realized by Hamzah Fansuri and Syamsuddin al-Sumatrani thoughts. Meanwhile, Orthodox Sufism was realized by Nuruddin ar-Raniri and Abdurrauf al-Singkeli thoughts (Masrur, 2017). The thoughts of Indonesian scholars take an important role related to its' relevance with religion life and current Indonesian culture (Ismail, 2016).

The influences of Nuruddin ar-Raniri is really wide spread throughout Indonesia included his contribution in the field of education. Despite his high position in the sultanate of Aceh Daarussalam serving as *Shaykh al-Islām*, he did not forget his duty to teach. In previous studies conducted by experts, Arraniry contribution in Islamic education has not been extensively discussed among researchers. Therefore, this research seeks to raise the contribution of Ar-Raniry in the field of Islamic education in addition to his contribution in the development of Islam in Indonesia, especially in the field of intellectual and spiritual.

METHOD

This study is qualitative in nature. It employed literature review to gain the data concerning the intellectual and spiritual contribution of Nuruddin Arraniri to Islamic education. In order to obtain the data about the contribution of ar-Raniry toward Islamic education, there are several steps conducted: 1) exploring various resources either journal article or book relating to the main thought of ar-Raniry in any field; 2) analyzing deeply various educational aspects assumed to be the main support of ar-Raniri; and 3) stating ar-Ranniri contributions to Islamic education world.

DISCUSSION

This section features several section to deal with the objectives of this study. It elaborates first the life and intellectual career of Nuruddin Arraniri. In the end of this section the contribution of Nuruddin Arraniri to Islamic education.

Nuruddin Ar-Raniri's Early Life

Nuruddin ar-Raniri came from an Arab family, tracing its descendant from Quraish (M. N. Al-Attas, 1986). He was born in Raniri in Gujarati. Since the 16th century, ar-Raniri family had always maintained close contact with Pahang and Aceh in the Malay Peninsula as his mother was a Malay. Between 1580-1583, Ar-Raniri paternal uncle, Muhammad Al-Hamid arrived in Aceh to teach logic, rhetoric, ethics, *fiqh*, science of the sources and other religious and intellectual subjects (M. N. Al-Attas, 1986), but came to realize that he could not influence and generate interest in these subjects as much as in mysticism (M. N. Al-Attas, 1966). Ar-Raniri belonged to the Shafi'i school of law, branch of the Sunni school, which is the sole school of Islamic law in the Malay world, and Ash'ariyyah school of theology and Rifa'iyyah *tariqa* of Sufis. He was initiated and introduced to Rifa'iyyah *tariqa* by Sayyid Abu Hafs Umar Ibn Abdi'llah Ba Shaiyban of South Arabian origin (Hadhramawt) (M. N. Al-Attas, 1966).

Ar-Raniri arrived in Malay Peninsula around 1637 and stayed in Pahang and Aceh where he mastered Malay language and literature. This greatly facilitated his mission in disseminating his message to the Malay world. ar-Raniri emerged as a prominent scholar, at the court of Iskandar Tsani, he was later elevated him to the highest religious office and referred as *Shaikh al-Islām* (M. N. Al-Attas, 1966). Ar-Raniri's appointment as *Sheikh al-Islām* also got him involved in dealing with heretical *Wujūdiyyah* mystics and this resulted in a debate against the proponents of the deviating *Wujūdiyyah*, this happened around the time he arrived in Aceh. Ar-Raniri stated this as regards the debate:

When a group of the deviating and strayed *Wujūdiyyah* from among the disciples of the misguided Shamsuddin al-Sumatrani. I made their appearance, they engaged us in debate for several days in the presence of the Sultan....In order to refute their erroneous words and vain belief, I composed a short treatise in exposition of the claim of the shadow and the possessor of the shadow....you claim for yourselves divinity in the same manner as did Pharaoh, who said I'm your lord most high, nay you are indeed an unbelieving people (M. N. Al-Attas, 1966).

Ar-Raniri through his debate with *Wujūdiyyah* proponents led to a gradual process of correction in the understanding and interpretation of the *sufi* doctrines and metaphysics. This made ar-Raniri emerged as one of the leading pioneers in the interpretation of *sufi* doctrines within Indonesia (M. N. Al-Attas, 1966; Bidin, 2009; Nur, 2013). That is why al-Raniri is positioned by some scholars as a popular figure in contrast to Hamzah Fansuri and Syamsuddin as-Sumatrani and as one of the pioneers of Islamic reformer in Malay-Indonesian archipelago. His anti-*Wujūdiyyah* sufism campaign was quite successful in opposition to the philosophical sufism brought by Fansuri and Sumaterani (Nur, 2013).

Ar-Raniri's Intellectual Works

As a Muslim scholar in the 17th century, Syeikh Nuruddin ar-Raniri contributed in the various fields of knowledge. He was a well-known scholar identified with other famous Scholars of Nusantara such as Syeikh Daud al-Fatani, Syeikh Abdul Samad al-Palimbani and others (Abd. Rahman, 2006). It is important to state here that in the field of hadith, he was considered as the first Muslim scholar of Nusantara that produced book *al-Fawā'id al-Bahīyyah fī al-Aḥādīth al-Nabawīyyah* in Jawi font (Abd. Rahman, 2006).

Ar-Raniri also played a vital role in documenting the extremely needed literature in Malay and Arabic language on principles of Islam which never existed before, the early missionaries of Islam conveyed the teaching Islam by oral instruction and practical application and taught masses how to conduct themselves according to the basic tenets of Islam. Due to this, ar-Raniri produced a substantial number of polemics writings regarding marriage and divorce entitled; *as-Shirāt al-Mustaqīm*, and *Bāb an-Nikāh* which were studied in areas such as Kedah in about 1640 (M. N. Al-Attas, 1966). Other works written by him include: *Durrat al-Farā'idh bi Sharh al-Aqā'id*, it deals with spiritual and intellectual teachings; *Hadiyyat al-Habīb fī al-Tarḡīb wa al-Tarḥīb*, a concise synopsis selected from traditions of prophet Muhammad; *Nubdha fī Da'wa al-Zill ma'a Shāhibibi*, this is about refutations against the deviants and pseudo-Sufis; *Lathā'if al-Asrār*, it explains the beliefs of sufi doctrine; *Asrār al-Insān fī Ma'rifat al-Rūh wa al-Rahmān*, it outlines the manner of addressing the issue of enhancing spiritual ethics; *Tibyān fī Ma'rifat al-Adyān*, this deals with the expositions of religions and the clarification of understanding different religious beliefs and sects and consequently puts a clear cut between the true and false beliefs; *Akhhār al-Ākhirah fī Ahwāl al-Qiyāmah*, the work discusses the stories of the hereafter regarding the events of the resurrection day, basically it elaborates what will happen in the hereafter and the situation during the day of doom; *Hall al-Zill*, it deals with the nature of the world and its understanding according to sufi doctrines; *Ma' al-Hayāt li Ahl al-Mamat*; *Umdat al-I'tiqād*, this is an exposition of the articles of beliefs; *Syifā al-Qulūb*; *Hujjat al-Siddiq li daf' al-Zindiq*, it is a distinction, clarification and a refutation against pseudo-Sufis, philosophers, and deviant theologians; *Durr al-Farā'id bi Sharh al-Aqā'id* among the earliest work of al-Raniri and proves that he loomed as a member of *kalam* and involved in the educational programs in Indonesia. It highlights theological views and covers various dimensions such as epistemology, ontology, *syar'ah*, and *siyāsah* symbolizing the comprehensive nature of Malay Islamic thought (Wan Daud & Muammar, 2009). *Fath al-Mubīn 'ala al-Mulhidīn*; *al-Lam'an fī Takfīr man Qāla bi Khalq al-Qur'an*; *Syawārim al-Siddiq li Qath'i al-Zindiq*; *Rahīq al-Muhammadiyyah fī Thariq al-Sufiyyah*; *Bad' Khalq al-Samāwat wa al-Ardh*, this work explains the beginning of the creation and earth; *Kaifiyyāt al-Shalāt*; *al-Shirāt al-Mustaqīm*, it deals with *Fiqh al-Ibādāt*, practical religious practices pertaining to devotional duties. It became a reliable textbook for schools especially in the traditional religious learning centers (Harun, 2009). It is considered one of the oldest works on the Malay language ever known in South East Asia. It was once regarded as an authoritative work in *fiqh* in Malay Archipelagoes particularly in Aceh. It deals with matters pertaining to only Ibadat (Hashim & Ali, 2008).

Among his most famous works is *Bustān al-Salātīn*. The full title of the book is; *Bustān al-Salātīn fī Dżīker al-Anwālīn wa al-Akbarīn* [The Garden of the Kings on the Recollection of Past and Present]. This is an encyclopedia which consists of seven chapters which covers variety of subjects like creation of the world, stories of the prophets (*Qashas al-Anbiyā*) and kings (Ropi, 1999; Steenbrink, 1990), just kings and wise ministers, ascetic rulers and pious saints, unjust rulers and oppressive ministers, stories of generous and dignified personalities, brave men and victors of battle of Badr and Uhud, various kinds of science including Physiognomy and Medicine etc. (Harun, 2009). This book is regarded as the most important exposition on early Malay history and its features and style of led to the development of Malay historiography in the seventeenth century. As a result, the impact of Islam in Indonesia was real especially in transforming the 'body', the soul and mind of a different community in the area. Some contemporary writers like Al-Attas also view it as a significant and reliable legacy as well as a landmark in the reconstruction of the early history of Islam in the Malay world (Harun, 2009). Through this book, he proved to be a very excellent and competent historiographer (Harun, 2005).

In 1982, a study was conducted on the writings of Nuruddin ar-Raniri in Jakarta by a team of scholars from the Faculty of Art and Culture Universitas Gadjah Mada, Indonesia. In using several works of Nuruddin ar-Raniri such as *Hujjat al-Siddiq li Daf'i al-Zindiq*, *Tibyān fī Ma'rifāt al-Adyān*, *Hill al-Zhill*, *as-Shirāt al-Mustaqīm* and *Bustān al-Salātīn*, the researchers documented of various interesting values in the writing of al-Raniri (Musa, 2007). Some of which include: His narrative structures; style of discourse and language; rhetorical features; symbolism; mystical conception and ideas of Nuruddin ar-Raniri; the interconnectedness of his writings with other Malay traditional works such as *Tāj al-Salātīn*, *Hikayat Aceh*, *Sejarah Melayu*, *Hikayat Iskandar Zulkarnain*, *Hikayat Hang Tuah*, and *Hikayat Sultan ibn Adam* (Musa, 2007).

Other works of ar-Raniri published and compiled into bibliographical details in various catalogues since 1866 by Dutch scholars especially P. Voorhoeve are: *Jawāhir al-'Ulūm fī Kashf al-Ma'lūm* (The Pearl of Knowledge to Uncover the Truth); *Hidāyat al-Imān fī Fadhl al-Mannān* (The Guidance of Faith and the Bounty of the Benefactor); *Alāqat Allāh bi al-Ālam* (The Relation between God and World); and *Aqāid al-Sufiyyah al-Muwahhidīn* (Sufis Aqida on the Oneness of God) (M. N. Al-Attas, 1986; Harun, 2009).

Ar-Raniri's Intellectual and Spiritual Contributions

One of the noble traditions in Indonesia is the tradition of teaching Islam as it appears in Javanese *pesantren* and similar institutions outside Java as well as the Malay Peninsula. The main reason for the emergence of this *pesantren* is to transmit traditional Islam as it is found in the classical books centuries ago.

Since the ancient times, from the era of the Islamic Kingdom of Samudera Pasai to the Islamic Kingdom of Aceh Darussalam, the Islamic educational institutions are called with *dayah*. The existence of *dayah* is believed to have existed since the entry of Islam in Aceh in the year 800 AD brought by traders who come from the Arabian Peninsula when anchored in the Coastal Region of Sumatra. In addition to trade, these traders are also active in spreading Islamic thought. To accelerate further the process of spreading Islamic thought, then *dayah* was established which at that time serves as a medium of transformation of Islamic education to the community. The term *dayah* name is often used specifically for the people of Aceh, but in general, *dayah* referred to a boarding school.

One of the famous scholar from Aceh is Nuruddin ar-Raniri. He can be regarded as the father of Islamization and standardization of Islam in Indonesia. This point becomes more poignant when we consider the narration that at a time the people of Malacca in 14th century lost touch with the Islamic spirit or essence. It got to a point in which one could not

distinguish between a Muslim and non-Muslim, Muslim men wedded Pagan wives, and the Muslim women married Pagans, divorce was not treated as a religious act, as there were no written laws governing marriage and divorce, Muslims consumed dog meat and drink wine in public places (M. N. Al-Attas, 1986). In this regard, ar-Raniri played a vital role in cleansing or clearing the minds of the people from doubts about Islam and from vices that is spreading roots in the hearts of the people. He produced various books explaining the basic tenets of Islam like *Bāb al-Nikāh*, *Umdat al-ʿItiqād*, *as-Shirāt al-Mustaqīm*, etc. Ar-Raniri greatly contributed to the Islamization process and his impact was reflected and felt in most parts of Indonesia, this was achieved through his wise counseling of the Sultan and his court. One of the impacts of his prolific writings led to the banning of the occurrence of pagan practices by the Sultan (M. N. Al-Attas, 1969).

In 1638, he produced his encyclopedic work known as *Bustān Al-Salātīn*, and this was a request from Sultan Iskandar Tsani. Through the text, he successfully produced an Islamic guide to the Malay rulers, explaining the proper duties of rulers to the people and country based on the Islamic principles and values (Steenbrink, 1990). Up to this point in time, Many rules and instructions of the work remain useful even in dealing with contemporary problems, especially in terms of Islamic moral values and perceptions (M. N. Al-Attas, 1969; Harun, 2009).

Ar-Raniri's thoughts had an enormous contribution to Indonesia in distinguishing between the true and false interpretation of sufi doctrines and metaphysics. He prepared a Malay translation of the best commentary on the Islamic creed through his classic book *as-Shirāt al-Mustaqīm* where he skillfully explained the basic tenets and essentials of Islam. He also streamlined the Malay judicial system through his Islamization and standardization concepts, by way of enacting concepts of Sharia on a basis of social order when he was appointed as a court advisor at Aceh. This great contribution facilitated in providing solutions to many legal disputes.

Nuruddin ar-Raniri through his works helped in transforming many aspects of pre-Islamic cultural practices and beliefs of the people by exploring deeply the Islamic worldview. As mentioned earlier, during his time there was no proper and reliable documentation of Islamic literature which could be used as a guide to the people when conducting their daily affairs like marriage, divorce, etc. (M. N. Al-Attas, 1966). He played an enormous role in the sphere of Islamic knowledge throughout Indonesia, and this contributed positively in unifying the Malay sultans and helped them in confronting Western imperialism during the advent of the colonial rule. The Intellectual contribution of ar-Raniri to Malay civilization played a significant role in providing the significant change that led to a stronger Islamic-based social order in Indonesia. Nuruddin ar-Raniri played a vital role in terms of spiritual and intellectual upliftment of the people by facilitating the establishment of new ground for social order through Islamic teachings and consequently adoption of Sharia. As a result, the impact of Islam in Indonesia was real especially in transforming the body, the soul and mind of different groups within the society.

In addition, through his book *Tibyān fī Ma'rifat al-Adyān*, he effectively explicated and clarified different religious beliefs and sects thereby attempt to make a clear cut between the true and false beliefs. He stood very firm against any beliefs and ideas which contradict and disagree with the belief of mainstream Islam.

Ar-Raniri's Contribution on Islamic Education

Finding a relationship between ar-Raniri and *pesantren* is not an easy task because there is a lack of studies investigating this issue. In addition there is not enough evidence supporting the relationship between ar-Raniri and *pesantren*. Despite the fact, Ar-raniri is closely related to *pesantren* world. In the context of Islamic education, Nuruddin ar-Raniri has made a very

important change. The change was not on the institutional aspect, but on the subject matter of Islamic religion. Before ar-Raniri was present in Aceh, Islamic learning was more dominated by mysticism and Sufism delivered by Hamzah Fansuri with his *Wujūdiyyah* teachings. Hamzah Fansuri was the world's largest intellectual in Aceh. He was known as prolific writers who had produced many of the writings of religious writings that are full of mystical ideas. In ar-Raniri's view, what Hamzah Fansuri taught to the people of Aceh was very misleading to the Islamic faith.

Nuruddin ar-Raniri wrote his opinion about the misunderstanding *Wujūdiyyah* brought by Hamzah Fansuri. Some issues which had been discussed in his books are:

1. About God's that could be totally integrated (immanent) with nature. In ar-Raniri's view, *Wujūdiyyah's* understanding of the existence of the Gods added in the *Incanbiyyah*, *Hulūliyyah* and *Ittibādiyyah*.
2. About *nūr* of Muhammad that came from a light before the creation of a creature, so they believed that all light was essentially the light of God. According to ar-Raniri the opinion was synonymous with the ideas of the philosophers, the Zoroaster, *Tanāsukhiyyah* (reincarnation) and Hindu Brahmanism who believe in *nūr* (light).
3. About the Qur'an which was created creature. According to ar-Raniri, these accusations were identical to the Qaddafi, *Mu'tazilab*, the *Makblūqiyah* and the *Lafdhīyah Jahmiyyah* and secte *Karāmiyyah* in a group of seventy publications.
4. About eternity of universe (*qadīm*). According to ar-Raniri, the opinion was in contrast with Islamic belief, and categorized into *Jahmiyyah* ism.
5. Ar-Raniri concluded that *Wujūdiyyah's* doctrine was similar to that of incarnation and reincarnation, embraced by the *Ittibādiyyah*, *Hulūliyyah*, *Tanāsukhiyyah*, and *Hurriyyah Sufi*, *Mushabbihah* or *Mujassimah* (Hermansyah, 2014, p. 54-55; Madjid, 2015)

Based on the style of sufism thought developed by Hamzah Fansuri, ar-Raniri saw that people's belief in a straight Islamic creed became shaky and misguided. In addition, *Wujūdiyyah* mysticism is too dominant, making the jurisprudence and the basics of faith less taught. Therefore, in his renewal in the field of Islamic education, ar-Raniri introduced his new cheerleaders and religious ideas. Although the people of *Wujūdiyah* and followers of Arabi, in their interpretation of the students' teachings, they rejected the jurisprudence and the jurisprudence. *Wujūdiyyah* understanding, which not only emphasizes the pressure of the king, but also explains the Muslim archipelago of the archipelago basic principles, the rules of religion, the comparison of religion, the importance of religion, history and religion. In order to explain all of these, he will interpret and arrest the books that discuss the readiness of their knowledge and their knowledge on the condition of Islam-at that moment. The outstanding books of Nurruddin ar-Raniri are: 1) *Al-Shirāth al-Mustaqīm* (1634); 2) *Durrat al-farīd bi Syarh al-'Aqāid an Nasafīyah* (1635); 3) *Hidāyat al-habīb fi al Targhib wa 'l-Tarhib* (1635); 4) *Bustānus al-Shalāthin fi dzīkir al-Anwālīn wa 'l-Ākhirīn* (1638); 5) *Nubdzah fi Da'wa al-Zhill ma'a Shāhibibī*; 6) *Lathā'if al-Asrār*; 7) *Asrāl an-Insān fi Ma'rīfat al-Rūb wa al-Rahmān*; 8) *Tibyān fi ma'rīfat al-Adyān*; 9) *Akhhār al-Ākhirah fi Ahwāl al-Qiyāmah*; 10) *Hill al-Zhill*; 11) *Ma'u 'l-Hayāt li Ahl al-Mamāt*; 12) *Jawābir al-'ulūm fi Kasyfi 'l-Ma'lūm*; 13) *Aina al-'Ālam qabl an Yukhlaq*; 14) *Syifā'u 'l-Qulūb*; 15) *Hujjat al-Shiddiq li daf'i al-Zindiq*; 16) *Al-Fat-hu 'l-Mubīn 'ala 'l-Mulbiddīn*; 17) *Al-Lama'in fi Takfīr Man Qāla bi Khalq al-Qurān*; 18) *Shawārim al-Shiddiq li Qath'i al-Zindiq*; 19) *Rabīq al-Muhammadiyah fi Thariq al-Shūfiyyah*; 20) *Ba'dhu Khalq al-Samāwāt wa 'l-Ardh*; 21) *Kaifiyyat al-Shalāt*; 22) *Hidāyat al-Imān bi Fadhlī 'l-Manān*; 23) *'Aqā'id al-Shūfiyyāt al-Muwahhidīn*; 24) *'Alaqaṭ Allāh bi 'l-'Ālam*; 25) *Al-Fathu 'l-Wadūd fi Bayan Wahdat al-Wujūd*; 26) *'Ain al-Jawwad fi Bayan Wahdat al-Wujūd*; 27) *Awdbah al-Sabil wa 'l-Dalīl laisa li Abāthil al-Mulbiddīn Ta'nīl*; 28) *Awdbah al-Sabil laisa li Abāthil al-Mulbiddīn Ta'nīl*; and 29) *Syadar al-Maẓīd*.

The book *Bustān as-Salātīn* was composed based on the request from Sulthan Iskandar Tsani. It contains the issues concerning constitution of the state and history. It was a revised version of the previous book, *Tāj al-Salātīn* (The Crown of the King) which was composed by

Bukhari al-Jauhari. The book *Bustān as-Salātīn* discusses not only state constitution but also elaborates issues on the future of humankind (eschatology), *Fiqh*, *Tasawuf*, and *Ushul ad-Dīn*. Because of its thickness, the book has not been published in its full version. It has been published in a smaller unit either a particular chapter or some chapters. It is paramount as a sourceful book on the Aceh history telling the story of Sulthan Iskandar Thani and royal park built since the reign of Sultan Iskandar Muda.

Nuruddin ar-Raniri's other contribution was his attempts to compose several book delivered in Malay language written in Malay Language (Jawi Language). His masterpieces and book *Bustān as-Salātīn* were so famous that they were displayed and taught in several *dayah*/*Pesantren* spread throughout Aceh in the XVII century. His legacy made him popular figure and influential scholar in Aceh in his time. His legacy has attracted islamic sholars to discuss and investigate his books in their research. Other masterpieces that he wrote in Malay language were: 1) *Al-Shirāth al-Mustaqīm*, concerns *fiqh* issues, 2) *Durrat al-fariid bi Syarh al-'Aqaid an Nasafiyah* (1635), discusses *aqidah Islamiyah*; and *Syifa' al-Qulub*, elaborates methods of *dzikir*. Books that are classified to *Jawi* have been an important part of archipelagic Islam history. Their existence have been very advantageous for Muslim in this archipelagic country. They have been serving as a subject of study and references for Islamic studies in Indonesia, Malaysia and Thailand. Those books which are frequently used namely: *as-Sirāth al-Mustaqīm*, written by Syekh Nuruddin ar-Raniri (Abu Bakar, 2016).

The book *Bustān as-Salātīn* and other ar-Raniri's works were so popular that they adorn the books taught in *dayahs*/*pesantrens* that were widespread in Aceh in the seventeenth century. These facts made Nuruddin ar-Raniri the most influential educational figure in Aceh during the seventeenth century. The magnitude of ar-Raniri's contribution to Islam and the world of education attracted a number of experts to conduct studies on him.

CONCLUSION

Ar-Raniri is a Sufi scholar, great writer, theologian and historian. His contribution, impact, and influence in Indonesia were profound and tremendous. He actively contributed in the documentation of basic Islamic tenets, like theology, essentials of Islam, the Sharia law governing its pragmatic applications in moral and ethical principles both in Arabic language and Malay, making him a pioneer in this area. Due to his vast knowledge, he successfully made a distinction between the true and the false interpretation of Sufi theology. His extraordinary expository writings were all inclusive and covered variety of subjects such as marriage and divorce, food and drink, social and personal ethics, eschatology, comparative religion, Sufism, dualism, pantheism, and monism of pseudo-sufis and heretics of various sorts.

His contribution in Islamic education includes the writing of several basic issues in *fiqh* and the basic of Islamic foundation to reduce the dominance of *tasawuf* teaching brought by Hamzah Fansuri and Syamsudin al-Sumatrani. In addition his masterpiece written in Arabic *pegon* (Malay language which is written in Arabic) that responded to the need of the society at that time.

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